

THE
RELIGIOUS MONITOR,
OR,
EVANGELICAL REPOSITORY.

DEVOTED TO THE PRINCIPLES OF THE REFORMATION, AS SET
FORTH IN THE FORMULARIES OF THE WESTMINSTER
DIVINES, AND OF THE CHURCHES IN HOLLAND.

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For the Religious Monitor.

CHILDREN PUNISHED FOR THE SIN OF THEIR PARENTS.

(Concluded from page 424, Vol. I.)

Though the Lord's ways are not as our ways, nor his thoughts as our thoughts, we are ever prone to weigh his proceedings in our balance, to try them by our standard, and to pronounce judgment as confidently on them, as if we understood their nature, relations and consequences, as fully as he himself does, who planned them and superintends their execution. This is exemplified in the presumptuous judgments passed by mortals on an indisputable fact in the divine government—the suffering of children on account of the delinquency of their parents. Heathens and Heretics have noticed and condemned the fact, till the proverb has been established, “the fathers have eaten sour grapes, and the children's teeth are set on edge.” The nature and reality of the fact of God's visiting the iniquities of the fathers upon their children, have been already considered in a former paper, and we now proceed as was proposed,

II. To vindicate this procedure of Jehovah, as Governor of the Universe.

It is, perhaps, enough for its vindication, to say, that it is a part of *his* procedure, “who is just in all his ways, and holy in all his works.” That we are able either to answer all the cavils al-

leged against it, or to yield satisfaction to every mind concerning it, we do not pretend. His judgments are deep as floods, and high as the mountains, and it would be strange indeed if we could in every instance perceive their wisdom and rectitude. As his visiting the iniquities of the fathers upon their children, is an act of his providential government, its vindication is no less incumbent on the infidel, than on the believer in the Bible. As a justification of it to the children of men, we submit the three following considerations:—

1. That the visitation of the iniquities of fathers upon their children, necessarily results from the nature and mode of the established government of God. To unite society, to give one part an interest in the rest, and the whole an interest in every part, God communicates not his favours, nor inflicts his judgments, immediately by his own agency, but through the instrumentality of others. The larger share both of our comforts and of our trials, come to us by our connexion with others. Our parents, our relations, our neighbours, are the instruments to us of good or evil. If a parent lives in idleness, associates with the wicked, squanders in dissipation the fruit of his labours, neglects the education of his children, the consequences of such conduct, will inevitably, without a suspension of the laws of nature, come upon them. Nothing short of a miracle will prevent their poverty, ignorance and wickedness. This is the necessary result of the frame and administration of the government of God, as it is constituted and conducted, and could not be prevented, without a miraculous prevention of the effects resulting from the established order of nature. Such then is the constitution of the government of the Most High, that the conduct of parents, whether good or bad, necessarily affects their offspring, and the extent and duration of this, is limited by the sovereignty, justice and goodness of God. But is this constitution, from which such an effect results, righteous? In answer, we proceed to observe—

2. The greatest sufferings which children endure in this world, because of the crimes of their parents, exceed not in severity their own personal deserts; the wages of sin is death.—To inflict less on account of it, would be defrauding the law of God; but the time and mode of this infliction are not regulated by

justice, but by the wisdom, sovereignty and goodness of God. The youngest sufferer is an heir to the sin of Adam, and when it suffers natural death in its direst form, is enduring only a part of the awful penalty of transgression. Children capable of moral agency have actually sinned in their own persons, and are liable to the punishment of the guilt thus contracted, in addition to that which is attached to them as descendants of Adam. We do not therefore assert, that children in every respect innocent, can be justly subjected to suffering for the crimes of others, but only that God visits on children already guilty, the punishment of the crimes of their fathers, but never in doing so, proceeds beyond the deserts of their personal transgressions. Suppose that the youngest child of Achan was a mere infant, still it had sinned in Adam, and was exposed to temporal, spiritual and eternal death; and therefore, however affecting its fate, when cast into the fire with its guilty father, it was punished less than its iniquities deserved. And the same was much more the case with those of them who were farther advanced in life, and had contracted actual sin. God thus punishes parents in the punishment of their children, and punishes children because of the crimes of their parents, to give them a deeper interest in one another's conduct and welfare; but in the infliction of the punishment never proceeds beyond the personal desert of the sufferer.

3. That God does not directly and immediately consign children to Hell because of the crimes of their parents, unless these children make the crimes of their parents their own, by approbation, imitation, or some other mode, by which they make themselves heirs to them. Criminal poverty and ignorance of parents, directly, immediately and necessarily injure their children in their temporal interests, but none of the crimes of parents endanger the safety, and secure the eternal condemnation of children, without the intervention of their own sins. If children pursue the same or similar sinful courses as their parents did, they approbate their crimes, and justly make themselves heirs to their deserts. "This their way is their folly, yet their posterity approve their sayings," Ps. xxix. 13. Hence this punishment is said to be "on the third and fourth generation of the haters of the Lord." The parents hated God, and their chil-

dren continue also to hate him. The fact seems to stand thus. The children of wicked parents, are by birth, children of wrath. The Lord in his mysterious providence withholdeth from them the grace of regeneration, and their parents train them up in the way of sin. Their natural evil propensities operate, and the fruit of their education appears in the tenor of their criminal conduct. They pursue the same careless and wicked courses their parents did, and thus give their sanction to their crimes, and God, in his justice, punishes them for these crimes of their parents, which they thus make their own by approbation and imitation. On the other hand, if a child perceives the wickedness of its parents, turns from it and practically condemns it, by living righteously, it may still suffer the temporal and spiritual consequences of the crimes of its parents, but escape their eternal punishment. This is most expressly taught in Ezek. xviii. And we are no less expressly taught that the temporal sufferings of righteous children, on account of the delinquencies of their parents, like all their other sufferings, will be productive to them of good. "Thus saith the Lord, the God of Israel, like these good figs, so I will acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans, for their good." Jer. xxiv .5.

This dispensation of heaven addresses in alarming language to all wicked parents. Some even of you, dearly love your children, and earnestly desire to witness their prosperity. You are perhaps contriving schemes and labouring to lay up treasures for them, but beware lest they be treasures of wrath. The curse of the Lord is in the house of the wicked, and will consume it. The sight of this would make you miserable. What must have been Achan's feelings when he saw his children led forth with himself to execution for his crimes? How deplorable the fate of Zedekiah when he saw his children slain before his face because of his wickedness? Avoid sin, and train up your children for the Lord.

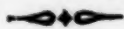
Let parents, cultivating righteousness themselves, and labouring to train up their children for God, contemplate this dispensation of heaven. Bless him for creating you in Christ Jesus, unto good works. For he that visits the iniquities of fathers on

their children, unto the third and fourth generation of them that hate him, shows mercy unto thousands of them that love him and keep his commandments. Seek first the kingdom of God and his righteousness for yourselves and your children, and you will more effectually secure your own and their prosperity, than if you gained the whole world. You may expect that he will call your seed to participate in his favour, and they will inherit the fruit of your piety, when you are numbered with the spirits of the just made perfect. "The Lord blesseth the habitation of the righteous." "The generation of the upright shall be blessed."

Children have you been blessed with godly parents? Bless God for the privilege and honour conferred upon you. As a testimony of your gratitude, honour your parents and be imitators of them, as far as they followed Christ. Remember the danger is imminent, the peril great, of declining from their example. Such instead of coming to honour, almost uniformly become vile among the vilest.

Children have you been cursed with wicked parents? Consider their conduct and instantly turn from it. Persisting in it will bring on you accumulating misery. Have they lived without prayer? Begin ye the duty? Have they lived haters of God? Love ye him. Have they lived immorally? Live ye soberly and righteously. Have they defrauded others? As far as is in your power make restitution and live honestly. Be humbled to the dust for the crimes of your parents. Confess them, saying with those of old "We with our fathers have sinned," Jer. III. 25. "We lie down in our shame, and our confusion coverth us, for we have sinned against the Lord our God, we and our fathers, from our youth even unto this day, and have not obeyed the voice of the Lord our God. Have ye forgotten the wickedness of your fathers? Therefore, thus saith the Lord of Hosts, the God of Israel, behold I will set my face against you for evil."

CORRODIE.



ON CATHOLIC COMMUNION.

THE existence of divisions in the visible church of Christ, is an evil confessed by all. It is the prayer of every one who

seeks the prosperity of Zion, that these may be healed. We have every reason to believe that these prayers are heard, and that in answer to them, as well as to fulfil his own gracious word, he will yet give to the whole church, "one heart and one way." If this be a proper subject of prayer, then also, every consistent man must feel it his duty to use every proper means in his power in order that it may be attained. Impelled by this sense of duty, we have no doubt, exertions have been made, volumes have been written, and schemes adopted. Talents, piety and zeal have been engaged in this work, and though success has not attended the means so as to heal a single division in the church of Christ, yet we trust the labour will not be in vain. A well conducted experiment, though it fail in producing the expected result may be as truly beneficial to the interests of science, as if its success had been complete. And so also, in reference to religion, may be the experiments which have been made on the subject of union among churches. The scheme of intercommunion so ably supported in Dr. Mason's plea for Catholic communion, is one which we think cannot ultimately succeed. The distinction between *occasional* and *stated* communion, among people living on the same soil, surely has no countenance in the word of God, and, tried by the principles of reason, seems nearly ridiculous. While the terms of communion are different in the different churches, it must lead to perpetual collisions and jealousies, and though in a number of instances it may succeed, in others, it will be found impracticable. An individual makes application to be admitted to sealing ordinances in one church and is refused on grounds which appear to its office bearers to be good and proper; he goes directly to the session or consistory of another denomination in the same village, and is admitted. Returning with a certificate of full standing in the sister church, on the principles of intercommunion, he must be admitted by the very body that had but just before rejected him! This is not mere supposition, it is what has actually taken place. Another principle in the scheme which renders its success far from being even desirable, is, that it establishes and perpetuates division in its very first principles; for while each other's members must be received, nothing must be done, directly or indirectly, to affect each other's separate organization. To represent this scheme as consonant

to the principles of scripture, and of the Westminster Confession, is the object aimed at by Dr. Mason and others, who have appeared as its advocates. That it is inconsistent with both, has been attempted to be shown, and we think successfully, by the author of "Strictures on the Plea," and by Dr. Anderson, in his "Alexander and Rufus." In the course of last year, the Rev. Dr. Dickey, formerly belonging to the Associate Reformed church, but now, in consequence of the late Union to the General Assembly—addressed a letter through the press, to the members of the Associate Reformed, the Reformed, and Associate churches, urging in a very friendly manner, and with much plausibility, the arguments which he thinks establish the propriety and duty of the kind of communion here specified. It is scarcely courteous in these bodies not to have noticed the Doctor's letter long ere this time. The following remarks on the subject have been drawn up by a member of one of these churches, and forwarded for insertion in the Religious Monitor. The subject itself is interesting, and has greatly engaged the attention of the public. The remarks of our correspondent, in which he reciprocates the candour and good temper of the Doctor, clearly detect the fallacies of his arguments, and show, in a satisfactory manner, the reasons why the churches addressed, cannot, and ought not, to recede from the principles which they have hitherto maintained on this subject.

For the Religious Monitor.

ANIMADVERSIONS ON LETTERS ON CHRISTIAN COMMUNION.

I have lately perused Dr. Dickey's "letters on christian communion, addressed to the Associate Reformed, the Reformed, and Associate churches." They appear to be dictated in a Christian spirit, and with an intention to promote the cause of religion.

His ardent solicitude to promote harmony more extensively than heretofore among professing Christians, gives him a claim on the notice of the different denominations, especially of those addressed in these letters; although it should not be in their power to coincide perfectly with him in sentiment. Moreover, if he has been correct in pointing out their errors, their attention is imperiously called to the subject; and they ought with deep sorrow to renounce them forever. They are, if his views be correct, errors of no common magnitude, coeval with their ecclesias-

tical existence, they amount to nothing less than *schism* in the body of Christ, and unchurching all who are not belonging to themselves; a mischief this, "of far greater magnitude than all the matters put together which keep them apart from others."

His object is to bring all true believers to participate together in all the acts of religious worship; an object devoutly to be desired. And I trust nothing could be more gratifying to the churches he addresses, than to be able to meet him and others for this purpose, could they perceive it to be warranted by the word of God, in the present state of sentiments and practice among the different denominations. And if we should not be able to coincide with him, it seems to be incumbent on us to point out to him our difficulties and obstacles, that he may have an opportunity of removing them if he can.

While I offer a few remarks, for which I only shall be responsible, I shall endeavour to avoid all bitterness and reproach, which can only impair the force of argument, and throw additional impediments in the way of *Union*.

I would beg leave to observe, that a very considerable difficulty in the way of agreeing with the Doctor in his views, is the general and undefined language, which characterizes the whole production. Perhaps it was an idea that this might prove a difficulty, that suggested to him the necessity of saying, near the conclusion, p. 25. "To prevent misconceptions, allow me to state over again, as distinctly as I can, the leading points for which I plead." I am sorry to say, that this "stating over again," instead of lessening the difficulty, increases it, in as much as it places some of his thoughts in greater obscurity than before.

But candour requires that instances be produced, and I shall now lay before the reader a few of the many passages in these letters, the meaning of which is extremely difficult to be perceived.

He says, "The great and mighty question which has divided the church of Christ and scattered her in fragments over the field of christendom, is this, With whom may we hold visible communion? or, in other words, With whom may we partake in the outward visible acts of religious worship?" p. 5. From these expressions, one might warrantably infer, that he believed professing christians to be formed into a great *many* communities who did *not* hold visible communion with each other. But when they are compared with the following sentences, it is impossible to say what is meant by them. "God's church was one under the law and was on no account to be divided; and beyond all controversy she is as much one under the gospel." p. 12. "After all that has been said and done by the different branches of Christ's church, on the subject of withdrawing fellowship from each other in the outward ordinances of worship; it is a thing which they *really cannot do*," p. 23. And if possible, the

following sentence is still more positive and express. "If you grant that the Associate, the Associate Reformed, the Presbyterian churches, and any other church you please to name, are all branches of Christ's church, in which the worship of God is maintained and the ordinances of grace dispensed; then I affirm, that the members of all these churches, (however paradoxical it may seem) are in full visible communion together, as really so, to all intents and purposes, as the members of any of those denominations are in communion with one another." *ibid.*

How the visible church can be divided and scattered over the field of christendom in fragments; and yet, at the same time *one* beyond all controversy: or, how it can be "the great and mighty question, With whom shall we hold visible communion?" among those fragments, "who are already in *full visible communion* with each other, to all intents and purposes, and *cannot* withdraw from each other's fellowship," I cannot understand; neither can I comprehend what is the object of these letters; because they every where, except in the last mentioned passages, take it for granted as a fact which cannot be denied, that the different branches of Christ's church do *not* hold visible communion with each other, which is the great ground of complaint. Nor, how these churches addressed, can cast the other branches "*altogether* out of their christian fellowship, refusing to sit in their councils, and not allowing them to sit in theirs; denying them the children's bread when spread upon their table"—"not even owning them, by their admission to the rite of baptism"—"refusing to hear what they acknowledge to be the gospel"—"and thereby virtually excommunicating their members and virtually deposing their ministers," p. 11, 15, 26. And, yet at the same time, that "*they cannot really do,*" these things; being "*in full visible communion, with one another to all intents and purposes.*" This is too mysterious for common minds. It is not less difficult to comprehend what he means by "*visible communion.*" This is indeed obvious from the remark just made. There are three different definitions given of it, in the same page. It is first defined to be "*a participation in the outward privileges and exercises of religion:*" again, "*this is visible communion, a participation in the outward visible things of religion:*" and again, "*to hold visible communion*" is "*in other words to partake in the outward visible acts of religious worship.*" p. 5. Each of these definitions assigns a different extent to visible communion. The second extends it to every thing *visible* in religion. The first confines it to privileges and exercises; and the third, to *acts* of worship only. A correct definition, is such a general description as includes every particular which belongs to the subject, and nothing else. As not a little stress of argument lies upon what visible communion is, a correct definition was the more necessary. For according to the view

which is taken of the nature and extent of visible communion, so must be the view which is taken of the terms of it. We ought therefore to have been informed precisely what it is. Before it was allowable to reason from it, as he has done, it ought to have been shown, that a participation in one of the outward visible acts of religious worship, does not necessarily imply participation in all the rest; that doctrine, government and discipline, and also the administration of these, are no part of communion, and that participation in the communion of the church does not infer obligation to *all* the duties of a church member, in *that church*. "Baptism," he observes, "and the Lord's supper are called sealing ordinances. They who partake in them are said to be in full communion, i. e. they are acknowledged to be members in full communion, and have a right to all the privileges of church-fellowship. The whole question then, resolves itself into this inquiry, Who are, by the authority of the king and head of the church to be baptized, and admitted to a seat at his table." p. 6. This, we freely grant, is the all important question. And if rightly answered will leave no room for dispute.

The Doctor's answer is taken from the commission Christ gave to his disciples. "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." "Here" he says "it is plain that baptism and faith go together. Will it be disputed that *every true believer* has a right to the ordinance of baptism? surely not," and,—"*the church is to judge whether or not this be the case, from the credible profession made,*" and he goes on to state that—"in all the instances of baptism on record in the New Testament, it is clear that nothing farther was required than a credible profession," p. 6. and in the next page the Confession of Faith and Catechisms are brought in, declaring the same thing. All this is very good, and we perfectly agree with the Doctor so far; but the reader must have observed, that there is not all this time a single hint concerning *what is to be believed*. If there had never been any misunderstanding among professing christians on this subject it would not have been necessary; but as the case stands, this is a radical defect, and it is impossible to say, whether he and we can agree or not till it be supplied.

If every denomination is allowed to define what is to be believed, according to what appears to them to be agreeable to the scriptures, it will still be as it has been, 'yea and nay'; but if he wishes to draw them to a common understanding on that point, he must go into details, and convince them, either that the things required to be believed by them as terms of communion, are not all required by the authority of scripture, or that, though different and some times opposite to one another, they are all equally scriptural. This oversight is the more remarkable, because what is omitted, is the very foundation on which his whole superstructure ought to rest.

If he means by a *credible profession*, one judged to be so by the church, because agreeable to the *Confession of Faith and Catechisms*, which contain the matter of such a profession; then it is difficult to know to what point he wishes to bring these churches, because this is what they do already.

We felt disappointed when he stopped in the middle of the 19th verse of the 28th chapter of Matthew. "Go ye therefore and teach all nations baptizing them, &c." because the following verse is directly to the point, namely, "Teaching them to observe *all things* whatsoever I have commanded you, and Lo, I am with you, &c." What were the Apostles to go and teach all nations? The second verse contains the answer "*all things whatsoever* I have commanded you." And what were the nations to believe before being baptized? The answer is equally plain, *what they were taught* by the Apostles, namely, *all things whatsoever* Christ commanded. Now how would the case have stood, if a person had presented himself to the Apostles as a candidate for baptism, saying, "I believe many of the things which you teach; but there are a number of things which I do *not* believe and will not observe?" Would the Apostles have had Christ's authority to baptize him, or not?

In Mark it is said, "preach the gospel to every creature, and he that believeth, &c." There it is equally plain, what is to be believed, namely, *the gospel*. And, unless it will be plead that the Apostles went *beyond* their commission, this embraces all they preached, and all they wrote.

We have authority to receive him that is weak in faith, who may not have come to the same clearness, or extent of the knowledge of the gospel with others; but if we may also receive him who is given to doubtful disputations, or him who refuses to believe and observe some, even if but one of those things which Christ has commanded, then may we continue to allow men to enter into communion, excepting against, and refusing obedience to things commanded, until *every thing* be denied and rejected by one or the other; for if one thing, why not another? Christ makes no distinction.

As the Doctor has referred to the *Confession*, there can be nothing unfair in hearing what it says on this subject. "The grace of faith by which the elect are enabled to believe to the saving of the soul, is the work of the spirit of Christ in their hearts and is ordinarily wrought by the ministry of the word, by which also, and by the administration of the sacrament and prayer, it is increased and strengthened."

"By this faith a christian believes to be true, whatever is revealed in the word, for the authority of God himself speaking therein; and acteth differently upon that which each particular passage contains; yielding obedience to the commands, trembling at the threatenings and embracing the promises of God for this life and that which is to come. But the principle acts of faith

are accepting, receiving and resting upon Christ alone for justification, sanctification and eternal life by virtue of the covenant of grace." Confession of Faith, Ch. xiv.

Here the reader may observe that the Confession makes no allowance for the case of those who *deny any* thing contained in the word. But it plainly embraces in the definition of saving faith, a receiving of the whole doctrines of the gospel. "*Obedience to Christ,*" is the other thing required by it, of persons desiring to be baptized; by which it understands obedience to *all* his commands, his statutes, &c. See answer to the question, "What is repentance unto life?" with the proofs.

If a man should come forward, denying that our own works are wholly to be excluded from having any part in our justification; that corruption of nature is inherent and entailed from Adam, —and that there was any covenant of grace made with Christ as the surety of his people, from eternity; also that obedience to Presbytery is obedience to the commands of Christ; would his profession of faith in Christ, and obedience to him, be that which is required in the Westminster Confession and Catechisms? I think not. "These excellent compositions," are one whole, the parts of which are so well joined together, that he who takes hold of any of those parts must take the whole along with it. Such a profession of faith in Christ and such obedience to him, are precisely what is required in order to admission into full communion in that church, of which the writer is a member. Nor has she ever required of candidates for admission that "they *entirely* coincide with us in all our views of Divine truth and worship," nor that "they see as we see, and profess as we profess, in the things which constitute the peculiarities of our denomination," nor "does our practice say any such thing. We do not say to either minister or private member seeking into communion with us, "your attainments must come up to ours before you can be a member with us." Nor do we "cast off the weak, nor reject the more ignorant, nor give up the straying." But he that is of weak faith and small attainments, is, by an express rule laid down in our standards, received. It would therefore, have been well that the Doctor had ascertained these things to be the fact, before he had ventured to insinuate them in the public ear. But when we receive him that is weak in faith, assuredly it is not to "doubtful disputations." If a man come prepared to cavil and dispute and deny any of the parts of our profession, or to oppose us in teaching any of those doctrines which we have learned from the word, or refuse obedience to any of the commands of Christ, we refuse such a man. And will any venture to say, that we have no warrant to do so? It has been granted, that Baptism and the Lord's supper are sealing ordinances, because they are seals of the covenant of grace. I presume, he who receives these seals, professes to receive the *covenant* sealed by them. And if he receives it as a sealed covenant, he receives all that it

contains. For I presume it will not be contended by any, that he may first break the seal, and pick and choose among the contents of that sacred instrument. But it is a covenant "*ordered in all things*," pertaining to communion between God and his people, through the Mediator and by the Holy Spirit. The doctrine to be believed; the promises to be fulfilled, for Christ's sake, to his people; the ordinances in which, the times when, the officers by whom the grace of God is to be communicated; also, that special form of government, and all those statutes according to which new obedience is to be yielded, as an expression of the heart's love, gratitude and devotedness to God, are all ordered in it. As the persons *receiving*, have no warrant to break up this covenant, to choose one thing, and refuse another; so, neither have those who *administer* it. Beyond all controversy, their commission requires, that they administer it precisely as they have received it, namely, as a *whole*, ratified and sealed.

Where then, in the sacred volume, I ask, is the authority for administering the seals of this covenant to any, who, while they profess to believe some of its doctrines, and to submit to some of its duties, yet reject others, which as plainly belong to it. Do such accept of this covenant, as God has given it to us, which a participation of its seals undoubtedly implies. Or is this to teach *all things* whatsoever we have been commanded?

Suppose some of all, who may in charity be considered Christians, seated at the communion table; all, in receiving the seals of the covenant, profess to receive the covenant itself entire—to believe its doctrines, to discharge its duties, to submit to its ordinances, and to accept of all its blessings; yet, it is an acknowledged fact, they do not. One excepts against the promise which it contains to our *seed*, another excepts against some of its ordinances for worship, another against some of its doctrines, and another against the government which it provides. To support this assertion, it is not necessary to prove one right, and another wrong, because in every case, one of two opposites must be wrong. What kind of communion is it then? Each professes to participate with the rest, in all that is contained in this covenant, which profession, his own avowed sentiments expressly contradict; each professes to participate in the *same thing* with the rest; yet, each avows that he considers it different. If we recur to that in which they all agree, we shall find little more remaining than the mere symbols of bread and wine, which the Doctor himself allows is no communion at all. It is obvious from these remarks, that Christians by profession, cannot really have communion in sealing ordinances, without professing to participate together in every thing contained in the covenant, and if they cannot honestly go all that length, in agreeableness to their own public principles, they only give the lie to their own profession, which they make, when they participate in sealing ordinances.

The principle which lies at the foundation of these remarks

seems to be admitted by the Doctor, when he says, "If we reject fellowship in one act of duty, why not in another?" p. 11. And will not this very principle overturn the scheme which he advocates? May we not say to every one who rejects fellowship with us, in *any one act of fellowship*, why not also in another? and therefore, why do you seek it in the supper only? Is not the converse true? and may we not say, "if you *choose* fellowship with us in *one act of duty*, why not in another? Why not join with us in the whole of christian duty? How can you acknowledge our authority to dispense the *seals* of the covenant, and refuse our authority to dispense any other ordinance of God?—to dispense that which is the *greater*, and not that which is the *less*? And, on the same principles on which you suppose that our refusing to commune with you in the sacrament of the supper, virtually excommunicates the ministers and members of your church, we might ask, does not your refusing to join with us in church government, or in baptism, or in the scriptural ordinance of praise, or in the maintaining of some scripture doctrine, as really, virtually excommunicate the ministers and members of the denominations, to which your letters are addressed?

Is it said, that though the Christians of other denominations do not receive the covenant,* as containing our particular views, either of government, doctrine or worship, yet, they may as truly and fully receive the contents as we do; that we will not surely condemn all others, as most certainly holding error on these points, and justify ourselves as infallible. I answer, without determining in the abstract, who is certainly right, and who is wrong, that it is impossible, sincerely to believe any proposition to be true, without an implied belief, that its opposite is false; and as is the evidence or clearness of the former, so is the evidence or clearness of the latter. If for example, I believe that the scriptures are the word of God, I must be understood to *deny*, that they are the fabrications of men, and the Deist, who believes the one, and I, who believe the other, can have no fellowship together, about the things of Revelation. While, therefore, I believe that the Presbyterian form of church government is the *only* form authorized in the dispensation of the covenant of grace, and sealed in the sacraments, I feel it impossible to believe, that he who rejects that form of government, receives the form which

* By receiving the covenant in this discussion, is meant that receiving of it, implied in a participation of its seals, in which act there is a professed acceptance of God's covenant of grace, as well ordered in all things and sure, and of consequence, of every thing that God has been pleased to reveal concerning it in his word, as a rule of what we are to believe concerning our covenant God, and what he requires of his covenant people. If then, every communicant have different views of this covenant, and of what belongs to it, it is obvious, there can be no harmony, no fellowship of that acceptance in it, expressed in the act of communicating. EDIT.

God has provided in the covenant, when he receives the seal of it. If I believe the same thing of infant-baptism—of the divine sovereignty in election—of original guilt, and inherent depravity, &c. I must in like manner, conclude that the man who denies these, in communicating, rejects so much of the covenant, and it must be obvious, that as he professes to receive a covenant which has *not*, and a covenant which *has* these things in it, (he professes to receive *not one and the same*, but *different* things, which is no communion. The only alternative I can perceive, then, is to convince us, first, that our doctrine, worship, &c. are not in the covenant, in other words, are not authorised by the scriptures, which contain the revelation of the covenant, and, so not signified and sealed by the sacraments.

As to the credible professions mentioned in the New Testament, made before receiving baptism, the reader will observe, that though they appear, when taken apart from the connection, to be very general and undefined, yet, when that connection is properly understood, they appear evidently to cover all those truths of the gospel that were controverted at that time.

The substance of these professions was, that “Jesus of Nazareth” was the Christ, the son of God. It is undeniable, that this comprehended and implied a belief of all that had been said of him, in the books of Moses, the Prophets and the Psalms. They might not have had a clear comprehension of all these, but they could not *deny* any one of them to be applicable to him, without implying a denial that he was the Christ. It was as direct an acknowledgment of what was denied by the prevailing parties then in the church, viz. Pharisees and Sadducees, as language could convey. It was a renouncing of that righteousness, which they sought by the law. If, therefore, we may infer *any* thing from this, concerning what a credible profession of faith in Christ should now be, it is this, that it ought to embrace the whole truth of the gospel, in general terms, and at the same time specify and vindicate those parts of it, that are at the time *publicly denied and opposed*.

One would be ready to conclude, from the references made in these letters to the Westminster Confession, that the Doctor was not only a friend to creeds and confessions in general, but that he viewed, and received that Confession, as a standard of christian fellowship; this, especially, might be inferred from what he says in the beginning of the 28th p. speaking of an objection against the scheme of fellowship, which he advocates, because it is new, he says, “But whether it is or not, I have no hesitation to assert that it is the Doctrine of the Westminster Confession and Catechisms.” To these excellent formularies, (without admitting them to be more than human authority, founded on the word of God,) I fearlessly appeal, as to the fellowship, which all Saints by profession are bound to maintain, with each other, as to who

have a right to sealing ordinances, and who are the proper subjects of excommunication from church fellowship, and deposition from spiritual office—yet, we should be mistaken, if we should expect to find him either advocating the design of that instrument, or its contents, as all belonging to the terms of christian fellowship. For it will be difficult, if not impossible, to exempt either it, or the venerable council who composed it, from a share of the censure *implied* in the following passage. “And surely, the amount of evil which the church has realized, since the era of the *Reformation*, from the variety of sects into which she has been divided, and the unforbearing, not to say hostile measures, which these sects have pursued towards each other, has equalled all that *schism* could be expected to produce. What may we suppose to be the amount of benefit, lost to the cause of Christ, from divided councils, and energies expended in mutual opposition on the part of the different churches called Reformed, since the age of Luther?” 27 p.

Now, when we consider what it is, that has led these churches which he addresses, into the “identical evil of schism,” and “virtually to excommunicate the members, and depose the ministers,” of other denominations; this charge must appear to lie inevitably against that Confession. For, it has been by refusing to admit those who could not, in a consistency with their own views, embrace that formulary, as a Confession of their faith; or in other words, by adhering to the Westminster Confession, as a term of ministerial and christian fellowship—that they have fallen into these evils.

The Doctor no where blames them with *preaching* contrary to the Confession, nor with exercising a different form of church government, or discipline, nor with practising a different worship from which it directs, nor, with the admission of any to baptism, and the Lord’s table, who are not agreed with it. It only remains, then, that their fault lies in doing all these things agreeably to it.

If the Doctor really thinks, that the churches he addresses commit these great evils, by a strict adherence to the Confession, why does he not speak out, and tell both us, and the church to which he himself belongs, (for she, as well as we, *professes* to make it a term of fellowship,) that we ought no longer to hold it up to the world as containing our terms of communion? but, consign it to a place on the shelf, beside the *mouldy folios of Geneva Divinity*.

The terms of fellowship, which he would fix on the Confession of Faith, at the expense of making it inconsistent with itself, are—I know not what “credible profession of faith,”—“competent knowledge of Christ, and the way of salvation by him,”—being “Christians in the judgment of charity,”—“having received Christ,” &c. &c. What is a competent knowledge of Christ? What are the *particulars* which it embraces? Are the

same particulars, *always*, in *every case*, necessary to a competent knowledge of Christ? or, may they vary with the circumstances of the case? By what *rule* are we to judge whether the man's knowledge be competent and his profession credible? These things must be determined, before we can know what we are speaking about; but he nowhere defines them.

It is sufficiently obvious, from a number of passages, that the judgment, he would have the churches to form concerning a man's profession, is a *judgment of charity*. As in the following; "How can I, or any man, professing to be a minister of the Lord Jesus, say to an applicant for baptism, either for himself, or his children, Sir, I admit that the profession you make, entitles you, in the *judgment of charity*, to be considered as a true believer," &c. His comment on these words of John, carries in it, the same thing, "and, to as many as received him, to them, gave he power to become the sons of God, to them who believe on his name," all who believe, are by Christ *without exception*, vested with the right of sonship in his family," p. 9.—again, "I have said, that to reject the ministrations of any, except in things judged sinful, who, in the *judgment of charity*, are allowed to be the real ministers of Christ, is a virtual deposition of them from their ministerial office." p. 26.

The rule by which *charity judges*, we suppose, is to make an allowance for any error in sentiment, or irregularity in practice, which is not altogether incompatible with the existence of saving grace in the heart; and even when the case is doubtful, charity leans to the judgment that is favourable to the person in question.

Charity would judge, that David, even at the time he committed adultery, and murder, might be a believer; and, that Peter's faith, even at the time he denied his Lord, did not fail in the principle of it in the heart.

If a man should, in professing his faith, deny that Presbyterian church government has any foundation in scripture, charity, might still be able to conclude, that he was a regenerated person.

If another, in his profession, should deny scripture authority for infant baptism—for keeping sacred the first day of the week, or for admitting women to the Lord's table, charity may still view him as a believer in Christ.

If a third, should positively deny the doctrine of sovereign election, charity may, in his other sentiments, see room for the exercise of faith, and so consider him as a believer.

If he should carry out his doctrine, and hold that Christ died for every human being, and that all will be saved, that therefore there will be no eternal punishments, still he may himself believe.

And, if the Roman Catholic should come with his seven sacraments and holy water, his pater nosters, and Ave Marias, he might still, in the judgment of charity, be a Christian. We are

persuaded the Doctor's charity, would shudder at pronouncing him an unbeliever, simply on the ground of his being a Catholic.

The Hopkinsian too, who holds God to be as much the author of sinful volitions, as of holy ones, and, that we must be willing to be damned, if it should be for the glory of God, as a test of a gracious state, in charity may be judged a believer.

So, then, a profession of faith may, in *charity*, be judged *credible*, even if it should deny the divine authority—of Presbyterian church government—infant baptism—election—the proper extent of Christ's death—eternal punishments, &c.; and if it should embrace the many gross errors and superstitions, which are to be found in the most erroneous and superstitious denominations, that are called Christians—provided only, there be a profession of Love to the Lord Jesus Christ, whatever else may be believed, or denied. But let candour answer, Is *such* a credible profession, all that the Westminster Confession requires, in order to fellowship in sealing ordinances? If it would be a duty in a minister, to administer the sacrament of the supper, to such as deny the above mentioned truths, and hold the above errors—provided they professed love to Christ, it could not be inconsistent with his duty, to be their stated minister; because, the only circumstance, that would require to be different in the two cases, would be that of *time*, instead of being their minister one Sabbath or two in the year, to be their minister every Sabbath. It is impossible the Doctor can refuse this, for he is, by his own admission, "in full *visible* communion, with them already, to all intents and purposes, as much so as he is with his own people." Suppose, then, that he were the stated pastor of such a congregation, and of course *bound*, to dispense to them all the ordinances of the gospel, could he do it with a good conscience? Could there be a walking together in the fellowship of the gospel? How different would such a state of things be, from what the Apostle requires in those professing godliness. 1 Cor. 1. 10. "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment."

After all that we can gather from the hints thrown out by the Doctor, concerning this *credible* profession, in the *judgment of charity*, we are still left in the dark, as to the particulars that are essential to it, and whether the same particulars be requisite, in every case, or not.

(To be Concluded in our next.)

From the Christian Observer.

THE REV. THOMAS SCOTT, ON THE MINISTERIAL OFFICE.

TO THE EDITOR—I have perused with much sympathy the account given in your last Number of that eminent servant of Christ, the late venerable Mr. Scott. His general opinions on most theological subjects are well known to the public through the medium of his various writings, and especially his valuable commentary. I have however thought that it would not be uninteresting to your readers, and especially to the younger members of the sacred profession, to learn the views which occupied his mind at an advanced period of his life, relative to the arduous duties and responsibility of his ministerial office. For this purpose I transcribe the following sketch of a sermon delivered by him before a society of clerical friends, in the church of Aston Sanford, on Thursday evening, June 25, 1818, as taken down in short-hand by a friend who was present on the occasion.

The circumstance of its not having been a written composition, and of this being only a short-hand sketch, will account for occasional abruptness and want of literary polish; but such defects will be readily forgiven by all who know how to value the scriptural accuracy of its doctrines; the earnest boldness of its appeals; the appropriateness and fecundity of its biblical citations and references; and the rich vein of piety, humility, and true Christian eloquence, which runs throughout it. I am very sure that I risk nothing of the reputation so justly acquired by Mr. Scott's excellent writings, in exhibiting this specimen of one of his discourses in his seventy-first year, spoken without any view to publication, and indeed without any knowledge that the words uttered at the moment were to be fixed in the substantial form of a written document. Oh that all who minister in the church of Christ, were more deeply impressed with the solemn considerations so forcibly stated in the following discourse!

AMICUS.

2 Cor. ii. 16. "*Who is sufficient for these things?*"

My brethren, I feel my text, and I fear I may have done wrong in attempting to address you to-night; but I pray God to help me, and I beg of you to pray for me.

The Apostle speaks, in the verses connected with my text, of "a triumph in Christ," and a "savour of the knowledge of Christ being made manifest in every place." "For we are a sweet savour unto Christ (he adds) in them that are saved, and in them that perish; to the one we are the savour of life unto life, and to the other the savour of death unto death." He then exclaims in the words immediately before us, "Who is sufficient for these things?" and proceeds to say, "For we are not as many, which corrupt the word of God, but as of

sincerity, but as of God, speak we in Christ." Even in the Apostles' days, we see that there were many false teachers who acted like dishonest vintners, who debase their wine with some unwholesome mixture. They dilute it, and deprive it of its real strength, and then to keep up its appearance and spirit, add some poisonous ingredients. The liquor still looks like wine, and tastes somewhat like it, and the fraud is not easy to be detected; but instead of being a medicine, it is in fact a destructive poison. Thus false teachers act with the Gospel. They preach many truths, but they covertly either leave out some essential parts of Christianity, or put in some material error of their own. Men not established in the faith do not understand the difference; they know some of the doctrine is good, they take the whole of it to be consistent with the Gospel, and they follow it without suspicion, to their own ruin.

"Who, then, is sufficient for these things?" This is our subject; but I shall also take some notice of the beginning of the following chapter, "We are not sufficient of ourselves, to think any thing as of ourselves, but our sufficiency is of God." Let us then consider,

I. "These things."

II. Who we are that are employed about them.

III. The effect these reflections should have, not to *dismay* us, but to humble us, and to teach us that "our sufficiency is of God."

IV. I shall conclude with some practical addresses to different classes of hearers.

I. Let us consider "these things;" that is, the preaching of the uncorrupted word of God—the discharge of the duties of that ministry which is a savour of life unto life, or of death unto death.

To this end consider, (1st,) What the holy Scriptures speak of ministers; (2d,) What they say to them.

(1st.) We are to be accounted ministers of Christ, and *stewards* of the mysteries of God.—A minister is a steward of the unsearchable riches of Christ; a steward not of some great personage on earth, as we read of the steward of Joseph's house, and of Eliezer the steward of Abraham's, but the steward of Christ himself; a steward, not as to some subordinate duties in the house, but as to the highest parts of the office—of the mysteries of God—of the peculiar and distinguishing doctrines of Christ Jesus.

We are *Watchmen*, "Son of man, I have set thee as a watchman, to the house of Israel; give them warning from me."—Who then is sufficient for these things? Men wish us to speak smooth things to them, and they complain of our roughness and zeal; but no one thinks gentleness and soothing behaviour the characteristic excellence of a watchman, who is to sound the alarm, to be always on his guard, to awaken those who are

asleep in the midst of danger; and who, if he do not do all this, is accountable for all the consequences. "If thou give not warning, the wicked man shall die in his iniquity, but his blood will I require at the watchman's hand."

We are *Ambassadors*, not from some earthly prince, but from the great God of heaven. Some object to this word being used of ministers in the present day, and would confine it to the Apostles. Well, let them call us envoys, messengers, servants, or any lower name; it is the same thing; the honour arises not from the person who is sent, or the name he bears, but from the majesty of the King of kings who sends him.

We are *Fellow-workers with God*, his humble instruments and co-operators in the great work of salvation, whilst the wicked are fellow-workers with the devil in promoting the destruction of souls.

We are also *Workmen* generally; and it is our duty to be approved of God as such, as workmen that need not to be ashamed, rightly dividing the word of truth.

We are to be *wise master-builders*, who lay the true foundation of all doctrine, Jesus Christ and him crucified; and who build on it gold, silver, precious stones.

But, (2d,) What does the Scripture say to these ministers? Thrice did our Lord say to Peter, Simon, son of Jonas, lovest thou me? and thrice enjoined on him, as the greatest proof of that love, "Feed my sheep, feed my lambs." The love of Christ is to be our supreme motive in our ministry, so that we may take delight in feeding his flock.

The same Apostle who received this command, speaks thus, chap. v. of his First Epistle, "The elders which are among you, I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly, not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." And when the Chief Shepherd shall appear, ye shall receive a crown of glory which fadeth not away." This address I have endeavoured to make my rule throughout my ministry. Especially consider the words—"not for filthy lucre, but of a ready mind."—Lucre is always joined in the New Testament with the epithet *filthy*, and is always used of ministers, pointing out one principal snare to which they would be exposed.

Again, St. Paul said to the elders of Ephesus, "Take heed unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers"—that is, Bishops,—for it is agreed, I believe, that the word was used at first both of bishops and elders—"to feed the flock purchased with his own blood—for grievous wolves would enter in, not sparing the flock; and of

their own selves would men arise speaking perverse things, to draw away disciples after them."

But I must forbear. I will only quote two or three passages more from the Epistles of St. Paul to Timothy and Titus.—
 "Let no man despise thy youth; but be thou an example of the blievers in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee. Meditate upon these things; give thyself wholly to them, that thy profiting may appear unto all. Take heed unto thyself, and unto the doctrine: continue in them for in doing this thou shalt both save thyself and them that hear thee." 1 Tim. iv. 12—16.

Again, 1 Tim. vi. 11. "But thou, O man of God, flee these things, and follow after righteousness, godliness, faith, love, patience, meekness."

Lastly, Titus ii. 7. "In all things showing thyself a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity, sound speech that cannot be condemned, that he that is of the contrary part may be ashamed, having no evil thing to say of you."

My brethren, I would magnify mine office, though I would abase myself. The work of the ministry appears to me so great, that nothing else comparative seems worth doing. Christ would not lead an army, nor divide an inheritance, nor be made a king, nor sit in the great council of the nation; but he would preach the Gospel to the poor.

This Gospel tends immediately to promote all that is good and praise worthy among men. It not only teaches men to save their souls, but it makes them good subjects, obedient servants, faithful friends, upright tradesmen, just and equal masters. It does more to bind men to each other by the strongest bonds of moral obligation, and thus to preserve good order in civil society, than parliaments, and laws, and magistrates, and prisons. A gentleman of large landed property lately declared, that on one of his estates the people were quiet, and sober, and industrious, and were never disposed to injure his property: whilst on another they were turbulent and profligate, and idle and injurious. And he publicly confessed that the difference arose from the one people having the instruction of faithful, pious ministers, and the other not. If pure Christianity were universally known and obeyed, the whole face of human society would be changed.

But, "who is sufficient for these things?" for preaching a doctrine so pure, for living a life so holy, for answering the demands which the passages I have quoted clearly make on them? Expecially when we consider further, that all this is to be done by them in a wicked and corrupt world. When men in general are engaged in a great and arduous work, they commonly are supported by the honour and praise of men. Fame is their stimulus and reward. But we have often to preach the Gospel under

hardship, ill-usage, and misrepresentation. We have to go through evil report and through good report. We have to bear the calumny and unkindness of men, for declaring the very truths which our Articles require us to preach, and which we have solemnly promised to preach. And in return, we are to arm ourselves with meekness, patience, prudence, and fortitude. To persevere in faithfully preaching the Gospel, requires more courage and boldness than to be a hero, and as much meekness and willingness to endure suffering as a martyr.

But I must not dwell longer on these points, I come,

II. To consider who we are who are employed about "these things." Whom does God commission to preach the Gospel?

Not angels;—though we might have thought that this office would best have become them, but us men. Angels could not have spoken in the same manner as sinners who had tasted the bitterness of sin, and the sweetness of mercy. We, my brethren, whom God condescends to use, are of the same nature as yourselves, born in sin, children and vessels of wrath in ourselves; vessels of mercy by the alone grace of God. We were enemies and alienated in our minds by wicked works; but God hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation, and sent us to say to our fellow-sinners, "Be ye also reconciled to God." We are men of like passions with you; not men of like passions in the sense of being men under the influence of sinful affections like the worst of mankind, but men of the same fallen nature with you; the same evil propensities, the same appetites, the same sin dwelling in them, the same dislike of shame, hardship, reproach, and pain, as others; men just like others, except as the grace of God has made them to differ, and as they possess qualifications for their peculiar work.

But many of us have not been like Samuel, John the Baptist, and Timothy, who served God from their earliest infancy, and entered on their ministry with all the advantages of long habits of piety, and with a previous stock of knowledge, and who had happily been preserved from sinful habits and connexions. Many of us have entered the ministry with corrupt and worldly motives, and have afterwards been awakened to a sense of our duties. Or, if we have begun our ministry in some measure aright, yet we have to look back with shame on our youth wasted in folly and sin; and thus, though we have to adore that grace of God which first converted and pardoned us, and then condescended to send us out for the conversion and salvation of others; yet we have to lament opportunity and time lost beyond recovery, and mischief done to ourselves and others.

The reason why we have this treasure of the Gospel in earthen vessels is, that the excellency of the power may be of God, and not of man; and this excellency often appears most clearly when the frailty and weakness of the instrument are most ap-

parent, perhaps even when the vessel itself is broken to pieces. "Not many wise, not many mighty, not many noble, are called." There are a few ministers in every age who are men of considerable talents and learning, and some have natural powers of persuasion and eloquence; but in general, ministers are men of an ordinary stamp, and not remarkable for genius, learning, or accomplishments. I doubt much whether St. Paul had the extraordinary genius which it is the fashion to ascribe to him.—He was undoubtedly a man of sound understanding, a conclusive reasoner, and capable of delivering his message in a commanding and most impressive manner. The force of his language is also at times surprising. But he does not appear to me to have been a man of brilliant genius and first rate talents. He tells us himself that he was rude in speech. This plainness of speech arose, no doubt, in part from his determining to know nothing but Jesus Christ and him crucified; but I confess I see nothing in his natural endowments beyond what was solid and manly. I find something like the energy of Demosthenes in his writings, but little of the splendid genius of some other writers.

In this indeed I may be wrong; but it is quite certain that the ministers of God in general are not men of very great learning or attainments, as to worldly matters. God never indeed sent a man on a message who was naturally incompetent to the delivery of it, and all means of study and improvement are to be diligently used: but our trust is not in the flesh; we claim no human ability or skill, but are content to be poor and lowly.

If there are two ministers; the one brilliant and admired,—the other of inferior parts, but fervent devotion; the more pious man will on the whole be decidedly the most useful—and for this plain reason, that the excellency of the power is of God, and not of men.

Still, if we united all the wisdom of Solomon, with all the meekness of Moses, and all the courage and zeal of St. Paul: if we possessed besides all the talents and learning and powers of persuasion—and, what is more, all the holiness and love to the Saviour of all the saints in every age; we might even yet well exclaim, "Who is sufficient for these things?"

I come now to show,

III. The effect which these considerations should have, not to dismay us, but to humble us, and to teach us that our sufficiency is of God.

What we have been stating should not lead to despondency or distress, but should quicken us from our sloth and self-dependence, to show us where our sufficiency must be, and excite us to diligence and prayer. You cannot derive your sufficiency from universities and schools of learning: nor, on the other hand, from an untaught genius which despises them. It is not the learning, nor the want of learning, which is dangerous in itself. It is the pride of learning, and the pride of talent, which

form the disqualification—not the learning, but the pride of it; and accordingly those who have superior abilities and attainments have generally need of greater trials, sufferings, thorns in the flesh, messengers of Satan to buffet them, lest they should be exalted above measure.—They are thus kept under by severe discipline.

Ministers are officers and soldiers of Christ: they lead on the army, and therefore are peculiarly the object of Satan's enmity and opposition. And God permits this state of temptation and difficulty, in order to humble us and prove us, and also to teach us to speak a word in season to him that is weary.

"Our sufficiency is of God." We must become as little children; we must "be fools, that we may be wise;" we must sit down and learn at the feet of Christ, if we would teach others. A minister must be a learner himself as well as a teacher. He who is always spending and never collecting, will soon be a bankrupt. The more a minister teaches, the more he must learn of his Master; and this not only for a few years, but he must be a scholar in Christ's school all his life: he must be in the posture of one who says, "Lord, I have no wisdom, I have no strength, I have no power in myself: supply me with all I need out of thy fulness!"

A beautiful passage in one of our collects expresses exactly what I mean: "Without whom nothing is strong, nothing is holy." The unsearchable riches of Christ are our only resource. We want no other supply. We go not to schools of learning or philosophy. We want no new revelation, we trust to no wild and enthusiastic spirit. We apply humbly to God alone, believing that he will supply all our need out of his riches in glory by Christ Jesus.

"Sufficient"—but for what? To be apostles and evangelists? No. We claim no miraculous powers nor extraordinary commission. We are ordinary, humble ministers of God's word.—We pray to be sufficient for the quiet and retired duties of our country parishes, where most of us are placed. God gives each minister a sufficiency for the post to which he has called him.—A man may be equal to a village church, and not to one in a populous town. Many ministers have erred wofully by forgetting this. They were humble, and useful, and sufficient for their work in a retired situation; but the devil tempted them to discontent: they began to think they were buried alive, were lost, were in a situation below their talents: they left their situation, and went up to London. God had not given them talents and grace for the new part to which he had not called them; they lost their usefulness, and dwindled into insignificance. Discontent is a bad guide. Ministers should wait till they are first invited by others, and encouraged by the calmer judgment of their older friends, and not take hasty steps themselves. We must simply aim at the glory of God, and continue labouring in our proper station, if we would hope that his grace will be sufficient for us. God

will teach and support us day by day, week by week and month by month. He will carry us on and support us through all, and will accept us in our work. The minister's motto should be, "I seek not *your's*, but *you*." I have now,

IV. To conclude with some practical addresses to the different classes of my hearers.

I shall first address the congregation generally, and then my reverend brethren in the ministry.

1. I speak to my congregation. I shall not flatter you, my brethren, by telling you that I think you are all in the way to heaven. I do not think that half of you are in the way to it.—Many will come and hear sermons who have only a form of knowledge and of truth in the law, just as others have only a form of godliness. Remember then, in proportion as your ministers are humble, and diligent, and faithful, your doom will be more dreadful if you perish. As to myself, I have done what I could; I have preached to you the plain truths of the Gospel; and though I cannot say such striking things, and speak in the way as some others do, yet I have not shunned to declare to you all the counsel of God. Remember then, if we are not a savour of life unto life, we shall be a savour of death unto death. If you die in your sins, and hear at last those awful words, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels," I shall say and testify before God, that it is not my fault, for that I warned and exhorted and entreated every one of you, as a father doth his children: the fault is entirely your own, and your judgment will be just.

But I would rather speak to those of you who have obeyed the Gospel. I would speak to you of the duties which you owe your ministers. I do not mean as to temporal things. On some occasions, it might be proper to dwell on the support which a people owe to their minister. But I have never sought much of these things. Nor would I dwell on the kindness and civility which you should show us. We thank you for this; but this is not enough: we want far more than this. We want you to see the immense difficulty of the work in which we are engaged, and to consider how much we need on your part, *meekness, patience, and forbearance*. Do not think we are angels, do not expect us to be faultless. Do not suppose, if you see faults in us, that our ministry is to be blamed and neglected. But bear with us.

We want your *prayers*. Those who are most ready to find fault with their ministers, are generally the last to pray for them. How can you expect them to come to you in the fullness of the blessing of the Gospel of peace, if you do not labour constantly in prayer for them?

We need your *help* with your children, neighbours, and the poor. You must do much; a minister cannot do every thing. Where much is to be done, if all is left to the minister, much will be left undone.

We want your *example* to confirm what we preach; that whilst

we explain what Christianity is, you may exhibit what it is, in your spirit and conduct. Ye should be our epistles, known and read of all men.

2. My brethren in the ministry, I turn to you. I know I cannot say to you absolutely, as St. Paul did, "I shall see your face again no more;" but I think it most probable I never shall. I may see the face of some of you individually; but I shall never meet you as a society again. I have no right to speak to you. I need to be exhorted myself. But I must express the joy I feel in once more addressing you. I bless God I have lived to see this day; and I pray Him to strengthen me this once in speaking to you. I ought not perhaps to speak of myself; but as an old man I may be allowed to say, that it has always been my earnest desire to encourage and strengthen my younger brethren by every means in my power. I rejoice that the number of those who preach Christ crucified, and live to his glory, is so greatly increased. My prayer is, that while *I* decrease, *they* may increase in number, wisdom, courage, meekness, disinterestedness, heavenly-mindedness, and zeal, a thousand fold, they and their children.

I would wish to encourage you now this last time. I would I could say more in the spirit of the Apostle, "I have fought a good fight, I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of glory, which the Lord, the righteous Judge, shall give me in that day." On looking back, I view my past life very differently from what I did some years ago. I have not been zealous enough, nor diligent enough. I have not lived as I could wish, as I ought, to the glory of him who loved me and gave himself for me.

Beware, O beware, my brethren, of blotting your ministry, and dishonouring it by your inconsistent spirit or conduct. A holy life is the minister's strength. And if you lost your time in early life, before you knew the grace of God, redeem it now by walking circumspectly, because the days are evil. Alas! in my own case, though I have been now serving God so long, yet I served sin almost as long before I began.

It is above forty years since God of his mercy brought down my stubborn heart to true repentance. The first sermon I preached afterwards was from Gal. iii. 22. "But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." This very discourse was the means of bringing some of my people to feel their danger, and to come to me saying, "What shall I do to be saved?" when I hardly knew how to answer the question. Begin, my brethren, and continue in the same way. Show the people that they are concluded under sin. Tell them plainly of their lost condition. Till they feel this, nothing is done. Then exhibit to them, the promise "by faith of Jesus Christ." This will heal the broken heart.

In this great doctrine, together with the practical consequences of it, I have persevered ever since ; and, as I come nearer death, I am more and more convinced of its truth and importance. I have been tossed about during my life. I have been engaged in controversy. I have been misrepresented. Sometimes I have been called a Calvinist, and sometimes an Arminian ; but I thank God I have never varied in my great views of Divine truth since I first published my sentiments on the subject above forty years ago ; and now I would bear my public testimony once more, that " this is the true grace of God by which you stand."

Brethren, pray for me. Do not pray for me, as if my life was to be continued, nor as if I were a minister of any attainments and consequence in the church ; but pray for me as a poor, weak, frail sinner, who has not yet done with temptation and conflict, and who finds it difficult to be patient in tribulation, and cheerful under long continued weakness and suffering. I need much the prayers of all my friends ; but most of all I need the supporting grace of God, that I may be carried through all my remaining trials, and may at length finish my course with joy. " And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and give you an inheritance among them that are sanctified."



FAMILY WORSHIP.

From the Life of the Rev. Philip Henry.

It is the judgment of archbishop Tillotson, in that excellent book which he published a little before his death upon this subject, " That constant family worship is so necessary to keep alive a sense of God and religion in the minds of men, that he sees not how any family that neglects it can in reason be esteemed a family of christians, or indeed to have any religion at all." How earnestly would Mr. Henry reason with people sometimes about this matter, and tell them what a blessing it would bring upon them and their houses, and all that they had. He that makes his house a little church, shall find that God will make it a little sanctuary. It may be of use to give a particular account of his practice in this matter, because it was very exemplary. As to the time of it, his rule was, commonly the earlier the better, both morning and evening ; in the morning before worldly business crowded in, " early will I seek thee ;" he that is the first would have the first ; nor is it fit that the worship of God should stand by and wait while the world's turn is served. And early in the evening, before the children and servants began to be sleepy ; and therefore, if it might be, he would have prayer at night before supper, that the body might be the more fit to serve the soul in that service of God. And indeed he did industriously contrive all the circumstances of his family worship, so as to make it most

solemn and most likely to answer the end. He always made it the business of every day, and not (as too many make it) a by-business. This being his fixed principle, all other affairs must be sure to give way to this. And he would tell those who objected against family worship, that they could not get time for it; that if they would but put on christian resolution at first, they would not find the difficulty so great as they imagined; but after a while, their other affairs would fall in easily and naturally with this, especially where there is that wisdom which is profitable to direct; nay, they would find it to be a great preserver of order and decency in a family, and it would be like a hem to all their other business, to keep it from ravelling. He was ever careful to have all his family present at family worship; though sometimes, living in the country, he had a great household; yet he would have not only his children and sojourners (if he had any) and domestic servants, but his work-men and day-labourers, and all that were employed for him, if they were within call to be present to join with him in this service; and as it was an act of his charity many times to set them to work for him, so, to that he added this act of piety, to set them to work for God. And usually when he paid his workmen their wages, he gave them some good counsel about their souls: yet if any that should come to family worship were at a distance, and must be staid for long, he would rather want them, than put the duty much out of time; and would sometimes say at night, "Better one away than all sleepy."

On this important but much neglected duty, in addition to the above, the practice of the late Dr. Scott, at once illustrates the character, and the piety of that distinguished man, and by the divine blessing may stir up others to go and do likewise, "Neither my wife nor myself" says he, "had been much in the way of religious people, according to my present interpretation of that term; neither of us understood the grand outlines of the gospel; yet we were both impressed with a strong sense of the truth and importance of the Christian religion, in a general view of it; but her impressions were the deeper, and had far less, from false principles and evil habits, to counteract them. Even before we were fixed in a settled habitation, the thought seemed to occur to us both, almost at the same time, that we ought to pray together; and accordingly I read some prayers from a book: and when, with a female servant, we entered on a temporary dwelling of our own, I immediately began family worship, though I had never lived in any family where it was practiced, nor even been present at such a service, except once, which was in the house of a dissenting minister.*

"At first I only used a form of prayer from a manual belonging to my wife. After a little time I read a chapter of the Bible before the prayer: and as my views of religion gradually improved,

* "The Rev. Mr. Bull, of Newport, Pagnell."

I aimed at something more evangelical, and exchanged my manual for Jenks' Devotions. But, had I duly considered the subject, the Common Prayer Book of our Church, with a little arrangement, would have supplied me with far more suitable words, than any book of the kind I had then seen, or have ever yet seen. Merely, indeed, to read the common prayer, as appointed for public worship, must, in general, be both inadequate, inappropriate, and in many things superfluous, to a family: but a selection of collects, parts of collects, and extracts from the Litany, varied as circumstances should require, I am now fully convinced, might be rendered, in all respects, preferable to any other forms which have been published.

"I afterwards wrote, on particular occasions, such prayers as I thought proper to be added to the form: and, at length, I was gradually led to adopt the method of extemporary prayer, which I judged, and do still judge, far better for domestic worship, than any forms can be; both as admitting of adaptation to the varying circumstances of families, and the cases of friends and relatives, to be remembered in our prayers; and also as giving scope to more enlargement in intercession according to occurring events, for all sorts and conditions of men. By degrees also I proceeded to expound, as well as read the Scriptures to my family.

"From this beginning, I do not know that, during more than thirty-eight years, the daily worship of God in my family, morning and evening, has ever been interrupted, except when I was ill, or from home: and, indeed, when that has been the case, some one of my household has generally supplied my place.

"On this I look back with peculiar gratitude, as one grand means of my uncommon measure of domestic comfort, and of bringing down on my children the blessings which God has graciously bestowed upon them. And, though the time which I have allotted to this service has been, for many years, far longer than is generally deemed sufficient or expedient, yet, by a punctual observance of an appointed hour, and the adjustment of domestic affairs to the plan, as known and invariable, no inconvenience worthy of notice has resulted from it. Nor have I, as many complain in excuse for great brevity, found my domestics in general shew symptoms of weariness and inattention.—My evening worship is much shorter than that of the morning; and for many years past it has taken place, in all ordinary cases, at a pretty early hour; which, where it can be practised, appears much preferable.—In numerous instances I have had visitants, especially relatives, to whom I clearly perceived that my family worship was disagreeable; and some who would not so much as by a change of posture profess to join in our prayers: but I never once omitted the service, or altered the method of it on that account; and in some cases the parties have been softened into a more cordial concurrence with us."

"This" adds his son in his life, "was one of the most remarkable features of his domestic economy." I apprehend no reflecting person can have enjoyed the advantage of being repeatedly present at his morning family worship, without being forcibly struck with it. His expositions on these occasions frequently rose above what any written comment can be expected to reach, in copiousness, minute application, spirit, and often elevation of thought. Many times I have wished that his picture could have been taken while he was expounding to his family. I have never seen his soul more thrown into his countenance than on these occasions. Every topic, almost, of doctrine or duty here came successively under review, as he passed through the Scriptures, particularly the New Testament, in order; and the very familiarity with which they were illustrated, and brought down to all the occurrences of life, made the exposition doubly interesting and useful. To what passed here, I am disposed especially to attribute it, that not a servant could spend any time in his family, and attend to what was delivered, without becoming better informed in christian doctrine, and better instructed in the detail of the duties and proprieties of life, than religious persons in a much superior station are usually found to be. And then the prayer, which followed, was certainly one of the finest specimens of "supplication, intercession, thanksgiving" for those present and for "all men," that can be conceived. Such enlargements, both as to the subjects and the matter of the petitions, I have not elsewhere heard. The scripture, which had been read and commented upon, usually gave the direction to the former part of this act of devotion: and here he had by habit and meditation, and by entering at the time, into the spirit of the passage, acquired a readiness in seizing every part of it in all its bearings, and turning it into matter of supplication, which brought it again under review in the most edifying manner. Whatever was peculiar in the circumstances of any persons present, was then brought before "the throne of the heavenly grace," in a manner which shewed at once the piety, the wisdom, and the benevolence of him who led the service, and often proved affecting, never, I think, painful to the parties concerned. From those present, and all the branches of the family, with their immediate connexions and friends, he launched forth to his parishioners and people; to the various congregations and divisions of "Christ's holy catholic church;" to all the "ministers of God's holy word and sacraments," and all "seminaries of learning and religious education;" to his country and all orders of men in church and state—especially all those "who in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity;" to the surrounding nations, with a particular reference to passing events; to the extension of Christ's kingdom in the world; to the state of Jews, heathens, and Mahomedans; to all the various exertions now making to instruct the ignorant, to reclaim the vicious,

to relieve the oppressed, and to bring on those happy days, when "the knowledge of the Lord shall fill the earth as the waters cover the seas;" and so for "the whole world of mankind." His petitions relative to these, and almost every other topic that could be named, were often most appropriate and striking—while he implored and pleaded for the raising up in all nations of "kings that should resemble David, and Hezekiah, and Josiah, and prove reformers of their people, as well as *nursing fathers of the church*; for governors, in all the distant provinces of our own and other empires, disinterested, zealous, and unimpeachable, like Daniel and Nehemiah; for bishops, throughout the church, like Timothy and Titus." Indeed the subject of his remarkable spirit of intercessory prayer must hereafter be again adverted to. Here, therefore, I would conclude with remarking upon the whole, that to his constant and edifying observance of family worship, in connexion with the steady, consistent spirit and conduct, which notwithstanding imperfections incident to human nature, they could not fail to remark in him, is, I am persuaded, very much to be traced, not only the blessing of God which, I trust, has descended on his own family, but the further striking and important fact, that in very few instances has a servant, or a young person, or indeed any person, passed any length of time under his roof, without appearing to be brought permanently under the influence of religious principle. I consider him as having been singularly blessed in this respect. And yet it was not much his practice to address himself closely and minutely, as some have done with very good effect, to such persons individually. It was not so much by preaching directly to them, as by living before them; making an edifying use of incidents and occasions; and being so constantly instructive, devout, and benevolent in family worship; that, under the blessing of God, he produced so striking an impression upon them. This added tenfold force to whatever else they heard from him in his public ministrations.

Prayer, because the most easy of duties, seems, with many, the hardest to be performed. It costs them so little pains, they think they may as well let it alone; whereas it is the supreme, the great mother-duty. All other duties and virtues are its progeny—are brought forth, nursed, nourished, and sustained by it. Devotion is the sole asylum of human frailty, and sole support of heavenly perfection; it is the golden chain of union between heaven and earth; and it keeps open the blessed communication. He that never has prayed, can never conceive; and he that has prayed as he ought, can never forget how much is to be gained by prayer!

Religious Intelligence.

DOMESTIC.

Anniversaries in New-York.

The following brief abstract, of the anniversaries of religious and charitable societies, which were celebrated in New-York on the second week of May, is compiled from the *New-York Religious Chronicle*.

New-York Sunday School Union.

On Tuesday last, (10th,) the ninth anniversary of the N. Y. Sunday School Union was celebrated in the Castle Garden.

The exhibition was of the most gratifying kind. The number of scholars in the male schools as will be seen by the accompanying abstract of the report, amounted to nearly 4,500, and with the children of the female schools, who were present by invitation it is supposed the collection in the Garden would not be far from 6,000. The number of spectators at this place was probably not much inferior.

As soon as the children were arranged, a prayer was offered by the Rev. Mr. Cox—an appropriate hymn was sung—and an address delivered by the Rev. Mr. Cone. The children were then dismissed, each receiving a tract, at the gate of the castle, as they retired.

From the report, we learn that during the past year, *five* new schools have been added to the Union, making the whole number now attached to it, *fifty-eight*. Complete returns have not been received from all the schools, so that the precise number of teachers and scholars cannot be given; yet this general statement is very nearly correct. Superintendents, teachers, and visitors, *six hundred and sixteen*; scholars, *four thousand four hundred and thirty*; scholars who can read the Scriptures, *two thousand one hundred and sixteen*; Bibles distributed as rewards during the year, *one hundred and sixty-five*; Testaments, do., *two hundred and eleven*; together with a great number of Tracts.

It has been satisfactorily reported, that a very encouraging number of the teachers and scholars have, since their connexion with these schools, made a profession of religion. The General Committee state, that with a few exceptions, (arising from want of teachers and other untoward circumstances) the schools are in a prosperous condition.

We extract from the report, a part of the system of means which has been devised for the support of Sunday School establishments, and their plan of operation.

Each school is under the government of one or more superintendents, a secretary, and several teachers, who usually hold stated meetings for social prayer, for a blessing upon their schools.

They are uniformly opened by reading a portion of Scripture, or singing and prayer, and closed in a similar manner. A portion of each day is devoted exclusively to religious instruction, and none other is ever given, except to the younger children in their first rudiments. To very many, and, indeed, to every well regulated school, there is a committee, composed generally of the older members of the church to which it is attached, whose particular duty it is to visit absentees, and impress on their parents' minds, the importance of their co-operation with the teachers, in order to benefit the souls of their children: and another committee, whose peculiar province it is to search out and find new scholars, and induce them to forsake the assembling of themselves together for riot and play, by attending on these sacred instructions.

There is also an association called the "Visiting Committee," consisting of about thirty members of different religious denominations, who meet every Saturday evening for consultation and prayer. This association is subdivided into committees of two and two, all under proper arrangement, who visit the

schools every Sabbath. The schools are all numbered and classed according to their location. Three or four schools, according to the contiguity of their location, are assigned to each committee for one month. The next month the first committee take the second location—they are followed by a new committee, and it is so arranged that each committee alternately makes four visits to every school in the course of a year.

American Tract Society at New-York.

The meeting for the public organization of this Society, was held at the City Hotel, on Wednesday the 11th inst. at 10 o'clock, A. M. The meeting was opened with prayer by Rev. Mr. Maclay, of the Baptist Church in Mulberry-st. S. V. S. Wilder, Esq. of Bolton, Mass., elected President of the Society at a meeting on the 11th of March, took the chair, and addressed the meeting. Rev. Dr. Milnor read a statement of the proceedings relative to the formation of the Society, including a constitution approved and recommended for adoption, by the convention of delegates from various Tract Societies, which assembled on the preceding day.

The establishment of a *National Tract Society* is unquestionably a measure of great importance, and we sincerely hope that under the divine blessing it will prove a powerful auxiliary for the suppression of vice and for advancing the interests of morality. This is much, and every one that loves righteousness will rejoice in its accomplishment. We cannot however but regret a provision in the constitution, which we are sensible could not be avoided in a national institution, and which is salutary, as an effectual means, if carried into effect, to prevent the society from being an engine for the dissemination of error, yet equally prevents it from disseminating the whole truth of the everlasting Gospel.—The provision in the constitution to which we allude, is that which appoints a minister from each denomination of professing christians on the executive committee, and prohibits any tract to be published which is objected to by any one of these. There are, of course, but few doctrinal truths, however precious, which can find their way into their pages. We cannot help quoting, as in some measure applicable to this feature in the Tract Society, what is so well said by Dr. Mason, in his excellent essay on "Modern liberality" in our first volume. "Let this be solemnly pondered by those ministers who, having had "the form of sound words," have been carried away by the current of a spurious liberality; have gradually dropped the peculiar doctrines of Christianity; and now, through fear of offence or the ridicule of singularity, avoid them altogether. So that the utmost that can be said of them is, that if they do not preach the gospel, they do not preach *against* it; i. e. that their discourses, in every thing affecting the salvation of a sinner, contain—just nothing at all"—as however the Tract Society will "not preach against the Gospel" we cordially bid it "God speed."

United Foreign Missionary Society.

This Society held its Eighth Anniversary meeting in the City Hotel, on the evening of Wednesday the 11th. "The large room

where the exercises were performed was filled to overflowing, and many persons were unable to gain admittance. After a prayer had been offered, the Secretary, Zechariah Lewis, Esq. read extracts from the annual report. From this document it appears that the affairs of the institution are flourishing, and that much encouragement exists for continued and more extended labours." Several interesting addresses were made, from which we may hereafter furnish our readers with extracts. The report was of great length, embracing a variety of details.

"After a few introductory observations, the unusual mortality among the early friends and patrons of the Society, during the past year, is thus noticed :

"The venerable Professor LIVINGSTON, one of your Vice-Presidents; the Rev. Dr. ROMEYN, one of the founders of your institution; the Rev. Mr. WHELPLEY, and Mr. VROOM, valued and efficient members of our board; Mr. BETHUNE, your first Treasurer; the Rev. Dr. CHAPMAN, your earliest Missionary, and Mrs. COLBY, of the Great Osage Mission, have all, in one short year, finished *their work of faith and their labor of love.*

The report then proceeds to a brief history of the missions of the Society during the past year."

From the Report it appears, that in the Union, Great Osage, Cattaraugus and Mackinaw Missions, there are 230 Indian Children receiving instruction. Six natives are supported at the Foreign Mission School in Cornwall, receiving instruction to qualify them for missionary labours—A Tuscarora, a Seneca, two Chippewas and two Osages.

"Tally has recently expressed a desire to put his own son under the care of the Board; and in accordance with the earnest request of Mr. Vaill, who believes that the measure would probably promote the reformation of the tribe beyond any other means, the Board have authorised the missionaries to send him forward, and also a son of Claymore, the principal chief. The Board have also authorized the Superintendent of the Great Osage mission to send on three youths of different tribes—an Osage, a Delaware, and an Omawhaw. The two latter, says Mr. Dodge, speak several Indian tongues, besides some French and English. They all possess good talents, and should they be suitably educated and become missionaries, or even interpreters, it would afford facilities for preaching to a number of Indian tribes."

Auxiliary Societies.

"One hundred and eighty-nine auxiliary societies were recognised in the former reports. To this number fifty-six have been added during the past year, making the present number two hundred and forty-five."

Receipts and Expenditures.

"From the Treasurer's report it appears that the receipts of the Society, during the past year, have been \$20,975 45, and the expenditure, including a balance of \$7,953 19 due the treasurer at the date of the last report, \$21,233 07, leaving a balance still due the treasurer of \$257 62."

The American Bible Society.

"The Ninth Anniversary of this important Institution was celebrated this day, (12th) by the members and officers of the Society, and a large assemblage of people, embracing ladies and gentlemen of our city, the clergy from different sections of the country, and other strangers of distinction. The Society organized as usual at its rooms in Nassau-street, and proceeded thence in procession to the City Hotel, where the exercises of the day were attended.

The large assembly room of the Hotel was crowded at a very early hour, and thousands were compelled to return without gaining an entrance. His Excellency Gov. CLINTON presided, supported by Mr. Justice THOMPSON and Col. VARICK. We have never witnessed so full a meeting of the Society, nor so great an assemblage of the clergy. And in addition to other distinguished gentlemen mentioned, we observed, Chief Justice SAVAGE, and Judges SUTHERLAND and WOODWORTH, of the Supreme Court, now sitting in this city.

Immediately after the meeting was organized, Gov. Clinton rose and pronounced a very able address, in the course of which he introduced a highly finished and beautiful eulogium upon the life and character of the late first Vice-President, Gen. CLARKSON. This address was delivered with great feeling and effect."

The annual report was read by the Rev. Dr. M'AULEY. It is altogether a most important document; our limits compel us to make only a very few extracts.

It states that "during the last year, there have been printed by the Society 22,750 English Bibles; 23,000 Testaments; 2,000 Spanish Testaments; and 300 German Testaments have been purchased. Total, 48,550. Making in all, since the establishment of the Society a grand total of 451,962 bibles and testaments, and parts of the latter printed in New-York, and at the Society's branch in Kentucky, or otherwise obtained for distribution. Considerable progress has moreover been made in the completion of the stereotype plates for the pocket bible mentioned in the eighth Annual report. It will probably be completed and the first edition printed in the course of the current year.—The stereotype edition of the Testament, in large letter, for aged people, has been completed since the last report, and four editions of 2,000 copies each, printed and put in a course of useful circulation.

There have been issued from the Depository, since the last Annual Report, 30,094 Bibles; 33,106 Testaments; and 651 copies of the Epistle of John in the Mohawk and in the Delaware language—making a grand total since the institution of the Society, of 372,913. This estimate does not include the issues from the Kentucky Depository, nor those purchased or received gratuitously from other sources by auxiliary Societies. "

Of those issued from the Depository during the nine years of its existence, there were: of German Bibles, 307; ditto Testaments, 397; Spanish Bibles, 421; ditto Testaments, 465; Portuguese Bibles, 2; ditto Testaments, 2; Gaelic Bibles, 8; Welch ditto, 4; French ditto, 176.

The number of Bibles and Testaments issued gratuitously during the 9th year, is stated as follows:—

English Bibles, 7,778; do. Testaments, 9,197; Bibles in foreign languages, 483; Testaments and Gospels, do. 2,165; Total, 19,623; Value, \$10,447 44.

After giving a very cheering account of the activity of Bible Societies in almost every country on the continent of Europe, and of many in Asia, it proceeds to state, that "*The British and Foreign Bible Society*, with all the strength and stability of a parent stock, is still flourishing and increasing with the vigour and luxuriance of youth. During the last year, as we learn from their twentieth report, the Society was increased by the addition of five Auxiliaries, twenty-two Branch Societies, two Ladies' Branch Societies, thirty-five Bible Associations, and sixty Ladies' Bible Associations—in all, 124 new Bible institutions.

Its receipts into the treasury during the year, were £97,712 17 6, nearly \$434,000. This was an increase over the previous year, of £1,067 5 10.—The issues from the Depository exceeded those of the former year by 30,941 Bibles and Testaments; making an amount of distribution in twenty years, of 3,442,323 copies of the Bible and Testament circulated in the British dominions, and more than 800,000 circulated on the continent of Europe.

Note. Our pages were so filled with other matter before the account of the Anniversaries in New-York came to hand, that we have been compelled to defer much intelligence which it contained.